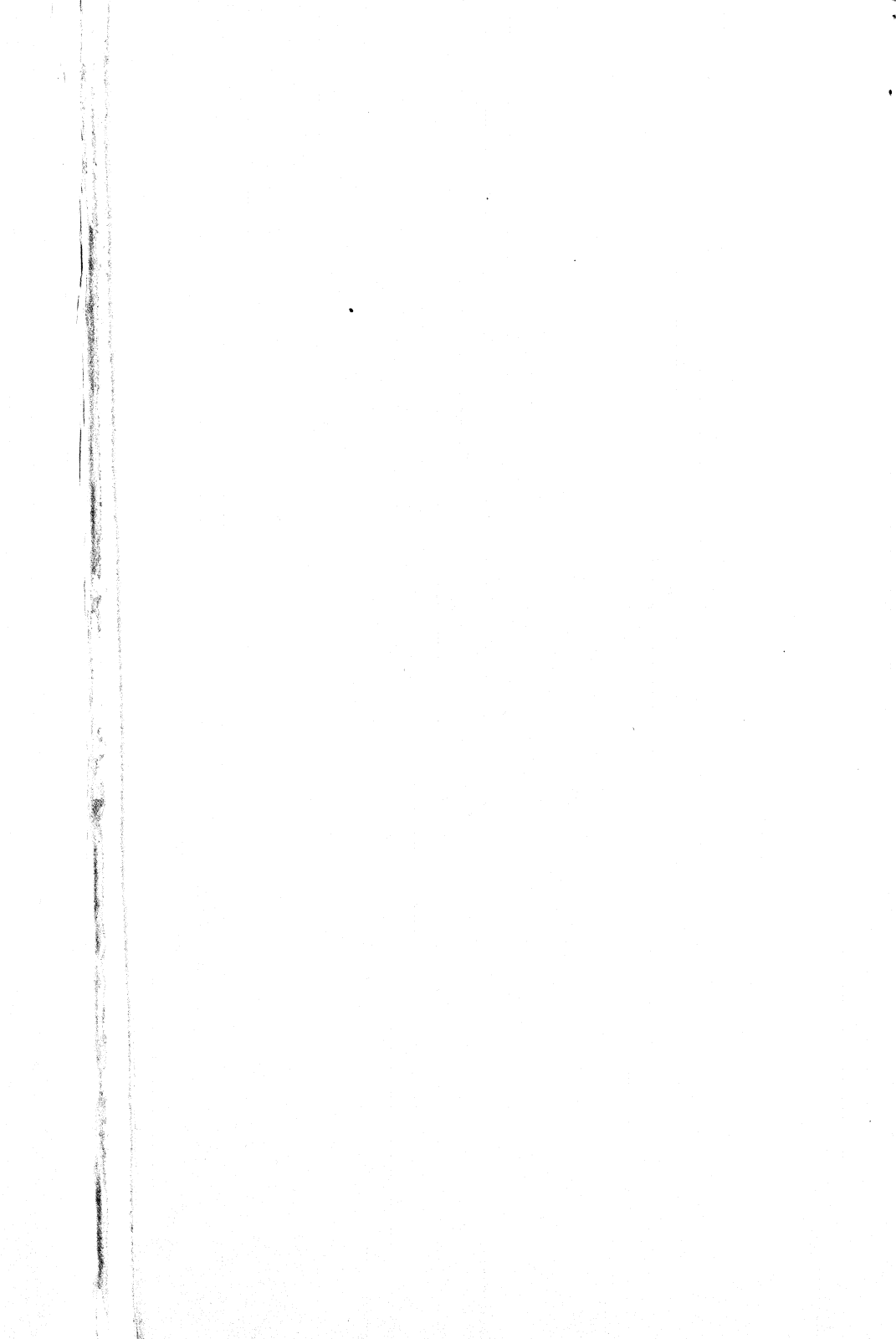
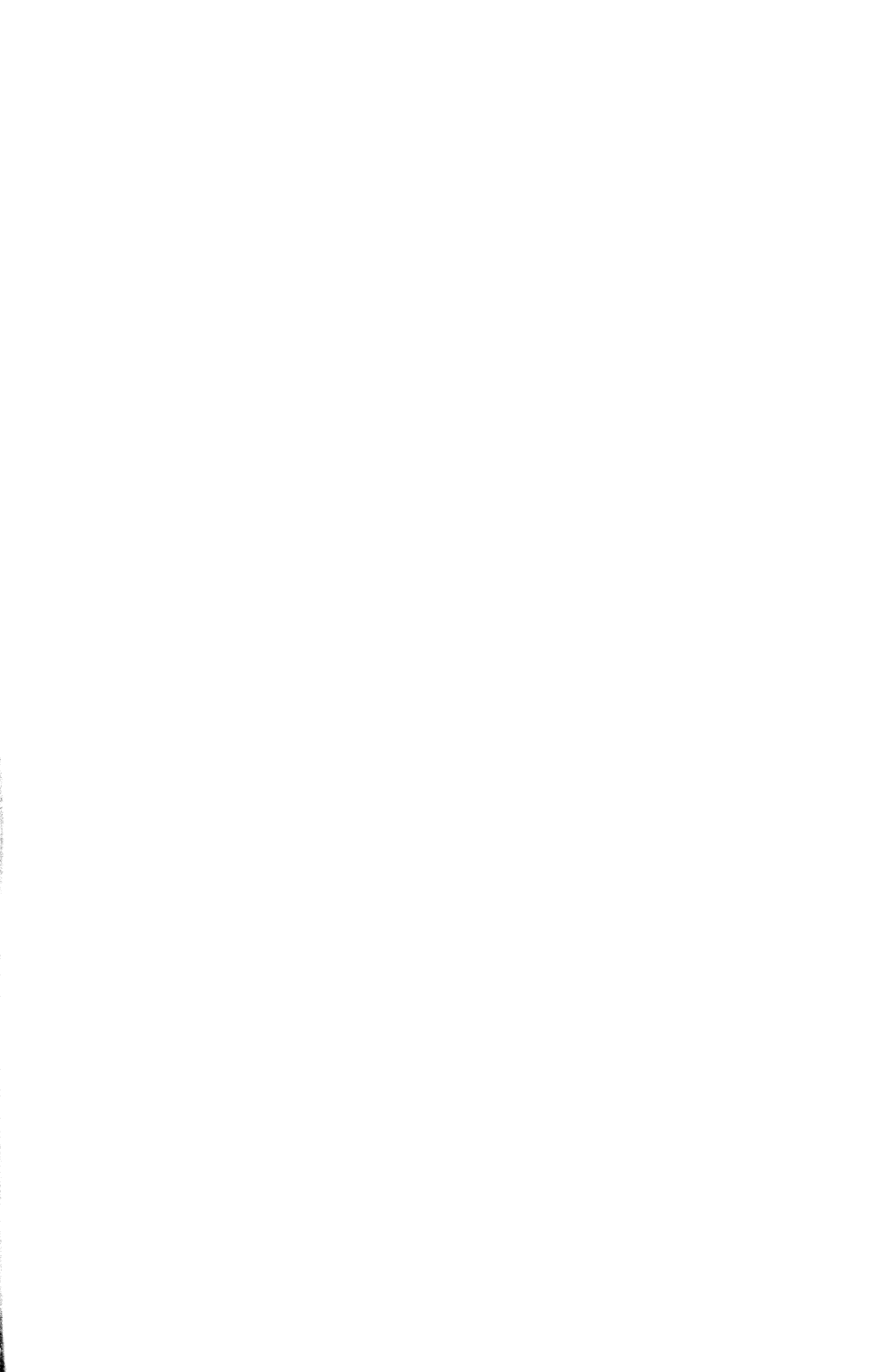


THE GIFT OF  
Major T. M. Spaulding









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# TWELFTH ANNUAL REPORT

OF THE

# HAWAIIAN HISTORICAL SOCIETY

FOR THE

*YEAR ENDING DEC. 31st, 1904*



*WITH A PAPER BY MR. ED TOWSE  
ON THE "VOYAGE OF THE  
TETAUTUA"*

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HONOLULU  
1905



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# OFFICERS, 1905.

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PRESIDENT.....	PROF. W. D. ALEXANDER
FIRST VICE-PRESIDENT .....	REV. A. MACKINTOSH
SECOND " " .....	MR. J. S. EMERSON
THIRD " " .....	HON. A. S. HARTWELL
RECORDING SECRETARY.....	HON. W. F. FREAR
CORRESPONDING SECRETARY.....	MR. W. A. BRYAN
TREASURER.....	MR. W. W. HALL
LIBRARIAN.....	MISS HELEN L. HILLEBRAND

-11-1924

MINUTES OF THE ANNUAL MEETING OF THE HAWAIIAN HISTORICAL SOCIETY, HELD DECEMBER 2, 1904.

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The Annual Meeting of the Society was held in its Library room at 8 p. m. December 2, 1904, the President, Dr. N. B. Emerson, being in the chair.

The President opened the meeting with remarks on the value of the Society to the community. The minutes of the last annual meeting were read and approved. The Corresponding Secretary, Librarian and Treasurer then read their reports, all of which were accepted and ordered to be placed on file and published.

The following persons were elected active members of the Society on the recommendation of the board of managers.

Edward W. Heusinger, of San Antonio, Texas; H. E. Hendrick, Mrs. W. F. Frear, Miss G. Darling and Mr. F. W. Terry.

On the recommendation of the board of managers, the initiation fee was reduced from five to two dollars, this being an amendment to the Constitution. Article III, of which due notice had been given at a previous meeting by Hon. S. B. Dole.

The disposition of duplicate books in the Library was, on motion of Mr. Bryan, referred to the board of managers with power to act.

Mr. Bryan, Secretary of the Committee on Landmarks, (of which the other members are Dr. N. B. Emerson, Prof. W. D. Alexander, Prof. W. T. Brigham and Mr. L. A. Thurston, reported progress. Twenty-five letters had been sent out through the Islands asking for suggestions concerning historical

L.B.

places and the general work. Many sympathetic replies had been received, and more than one hundred spots of interest had been indicated.

It was voted that this committee continue its work. The following persons were elected officers for the coming year:

PRESIDENT .....	W. D. ALEXANDER
FIRST VICE-PRESIDENT.....	REV. A. MACKINTOSH
SECOND " " .....	MR. J. S. EMERSON
THIRD " " .....	HON. A. S. HARTWELL
RECORDING SECRETARY.....	HON. W. F. FREAR
CORRESPONDING SECRETARY.....	MR. W. A. BRYAN
TREASURER.....	MR. W. W. HALL
LIBRARIAN.....	MISS HELEN L. HILLEBRAND

Mr. Ed Towse then read the paper of the evening, entitled "The Voyage of the Schooner Tetautua," which was requested for publication. The meeting then adjourned.

W. F. FREAR,  
Recording Secretary.

# HAWAIIAN HISTORICAL SOCIETY IN ACCOUNT WITH W. W. HALL, TREASURER

For Year Ending December 2, 1904.

## RECEIPTS.

Jan. 10—	Amt. brot. forward from last year.....	\$ 2.66	
	“ dues to March 10, 1904.....	36.00	
Apr. 1—	“ dues to April 1, 1904.....	15.00	
	“ received from sale of pamphlets..	4.50	
May 2—	“ dues to May 1, \$19; pamphlets .50	19.50	
June 30—	“ dues for May, \$17; dues for June, \$16.....	33.00	
	“ from sale of pamphlets.....	5.00	
July 1—	“ dues for July.....	3.00	
Nov. 29—	“ dues to date.....	2.00	\$ 120.66

## SAVINGS BANK ACCOUNT.

Jan. 1—	Cash in Saving's Bank.....	392.70	
July 1—	Interest on McBryde Plant. Bonds....	60.00	
	Interest on funds deposited.....	8.75	461.45
			\$ 582.11

## DISBURSEMENTS.

Apr. 1—	Paid for services of Janitor.....	\$ 14.50
“ “	extra services of Janitor.....	4.50
“ “	collecting dues... ..	7.30
“ “	stamps and postal cards.....	5.60
“ “	moving chairs.....	.25
“ “	500 24-page pamphlets .....	30.00
“ “	books (3).....	4.20
“ “	printing 500 cards.....	2.50

April 1—Paid for binding volumes of papers .....	7.00	
“ “ wrappers, .25; book poison, .50	.75	
“ “ printing 400 Annual Reports...	34.50	
“ Miss H. Hillebrand for sund. exp.	2.00	
		<hr/>
	\$113.10	
Balance of cash in hand.....	7.56	
Balance in Savings Bank.....	461.45	\$ 582.11
		<hr/>

E. & O. Ex.

W. W. HALL, Treasurer.

To the Officers and Members of the Hawaiian Historical Society,  
for the year ending November, 1904.

Gentlemen:

There is little for your Librarian to report since the last annual meeting.

Mr. Hiram Bingham, Jr., of Cambridge, Mass., has presented to the Society "The Discovery of Australia," by George Collingridge, and from the Bishop Museum we have received the annual report of the Director, and their publication "Hawaiian Antiquities," by David Malo.

The following books were purchased by the Society:

Around the World with a King, by W. N. Armstrong.

Hawaiki, the original home of the Maori, by S. Percy Smith.

Samuel Chapman Armstrong, by Mrs. E. A. Talbot.

The annual reports and papers of the H. H. S. to date have been bound for its library, also the Hawaii Herald and Hilo Tribune, for 1903.

A number of other volumes relating to Hawaii and Polynesia which were on hand and of sufficient value for preservation have been added, viz:

Die heilige Sage der Polynesiens, von Adolph Bastian.

Bible geography in Hawaiian.

Bartimeus, of the Sandwich Islands, by Hiram Bingham.

Gilbert Island geography, by Mrs. Hiram Bingham.

Constitution and laws of Kamehameha III.

History of the Sandwich Islands, by Sheldon Dibble, 1843.

Hawaiian arithmetic.

Hawaiian collection of church music.

Index to land claims, 1881.

Ministerial reports, 1876.

Missionary records; the Sandwich Islands.

Memories of Hawaii, by Julius Palmer.

Again in Hawaii, by Julius Palmer.

Personal reminiscences of W. C. Parke.

Five years' church work in Hawaii, by the Bishop.

There are a number of duplicate books in possession of the Society, which should be made use of. Would it not be well to dispose of them, if a fair price could be obtained, as it is difficult to keep them from the ravages of insects? I append herewith a list of the same.

Respectfully submitted,

HELEN L. HILLEBRAND,

Librarian H. H. S.

## REPORT OF THE CORRESPONDING SECRETARY FOR THE YEAR ENDING NOVEMBER 28, 1904.

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It is with regret that I am obliged to say that I have but little to report this evening. The activity of our friends in New Zealand in the study of Polynesian history and folk-lore is in decided contrast with our apparent inactivity in those fields.

Mr. Edward W. Heusinger, secretary of the Scientific Society of San Antonio, Texas, has shown his interest in the objects of our Society in a substantial manner.

From Mr. Wm. N. Seaver of the Publisher's Weekly, New York, we have received two sets of proofs of a list of the official documents of Hawaii, which is to appear in the forthcoming Part III of Bowker's series of "State Publications." This work is to cover eventually all the States and Territories of the United States, Parts I and II, covering the States from Maine to Wisconsin, having been already issued. Part III is to cover all the States and Territories west of the Mississippi except the three Southern States, Arkansas, Louisiana and Texas.

This is a purely "altruistic" work, of which Mr. Bowker is bearing the expense, in behalf of United States history and bibliography, for it is expected that the returns from the sale of the entire edition, (500 copies), will cover only half the expense. It is clearly our duty to cooperate heartily in such an enterprise, for the sake of preserving as full a record as possible of the official publications of this Territory in times past.

May we not hope that the time is not far distant when the archives of the Hawaiian Government will be safely housed in a fireproof structure, properly arranged and fully indexed, in the



same manner as the archives of other civilized countries. The inquisitorial visit which Mr. Worthington C. Ford, chief custodian of the manuscripts in the library of Congress, made here some three years ago, was a warning to us of what may happen if this invaluable historical material is allowed to suffer from neglect.

The older archives, in particular, say from 1820 to 1850, contain much material which is well worth printing, not to speak of numerous manuscripts in private collections, which are liable to be lost if not rescued from oblivion by the "art preservative of all arts."

In my former reports frequent mention has been made of several valuable works, the publication of which is only delayed by the want of another Mr. Bowker. The "Reminiscences" of Mr. H. L. Sheldon, covering the period from 1845 to 1864, which originally appeared in a local periodical, are also worthy of being reprinted in book form. The same is true of the recollections of Dr. S. E. Bishop, published in the "Friend." I may state in this connection that I expect to edit the greater part of the diary kept by the late Stephen Keynolds from 1826 till 1854, which is being copied by his daughter, Mrs. Matilda R. Wilmarth of W. Boxford, Mass.

I will take this opportunity to call attention to an important work just published by Edward Tregear, entitled "The Maori Race," which is the ripe fruit of a lifetime of study and observation, in which the native people of New Zealand are described in a manner at once sympathetic and comprehensive. Mr. S. Percy Smith says of it: "In the 'Maori Race,' Mr. Tregear has given us the very thing wanted; we may there study the Maori from his childhood to his death—nay, far beyond that, for his spiritual life beyond the grave is detailed for us according to the belief of the old people." It is to be wished that some literary *kahuna* would do as much for the Hawaiian of the olden time as Mr. Tregear

has done for the Maori. As Mr. Eldson Best remarks: "The trail to 'Te Reinga (or Milu) will soon be traversed by the last of the old Tohungas," and what remains to be done in this way must be done speedily. I will leave it to others to report on the subject of historic sites.

To conclude, it is a matter of congratulation that a new society of patriotic ladies has entered this field, in which there is ample room for all to labor, and we hope that the example set by the "Daughters of Hawaii" will incite her "sons" to take a greater interest in the past history of their country. For it may safely be said that no Territory of the United States has had so varied and interesting a history or folk-lore as that of Hawaii, which is the object of both of our societies to preserve from oblivion.

Respectfully submitted,

W. D. ALEXANDER,  
Corresponding Secretary.

# VOYAGE OF THE SCHOONER "TETAUTUA"

(Prepared and read before the Hawaiian Historical Society at its  
Annual Meeting in Honolulu, December 2nd, 1904)

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Early in the year 1898 the clipper schooner Tetautua was lost to its bearings about a week out of Papeete, Tahiti, and eighty-two days from the beginning of the voyage arrived at the port of Hookena, Hawaii, this group. The story of the trip, in several particulars, is one, or makes one of the most remarkable accounts of unusual navigation in the Pacific Ocean. As news editor of the Daily Advertiser newspaper of this city the writer published in that journal on May 27, 1898, the following:

"The little schooner Tetautua (in Hawaiian, Kekaukua) from Tahiti, arrived in port early yesterday morning in command of Deputy Sheriff Lazaro of Hookena, who was detailed by Sheriff Andrews to bring her to this port for the purpose of having matters arranged with the Consul here in order to admit of the schooner returning to Tahiti, the home of the people now aboard. The schooner arrived off this port at 9:30 o'clock Wednesday night, but it was not deemed proper to bring her in at that time. Deputy Sheriff Lazaro called in at this office last evening and gave a most interesting account of his experiences with Captain Tanau (in Hawaiian, Kanau) and the people on the vessel, all of whom, the half-caste Frenchman (son of the owner) excepted, are pure Tahitians. Said Lazaro:

"The Tetautua arrived in Hookena on May 21st. There was an abundance of food, such as flour and rice, aboard, but no firewood with which to cook it. As to water, it happened that three days before sighting Hawaii they were blessed with a shower which gave them about three gallons. Previous to

this they had suffered for many days from thirst. When the schooner arrived at Hookena the people aboard were in a pitiable state.

"I furnished them with all the necessaries in the line of eatables and they were made very comfortable.

"When the Tahitians began to look about them they expressed great wonder at various objects unknown in their native land. Never did they once complain about their ill luck; a more affable set of people I have never met. They are graceful in the extreme and were thankful for the favors done them.

"The Tahitian language is so very similar to the Hawaiian, that it was not long before I could understand them as well as people of my own race. They do not pronounce their words in a very distinct manner, but seem to depend on the sound and force placed on the various syllables for the meanings which they wish to convey. When they first came ashore they shouted 'Tanotapu,' one of the islands near their home. When they spied some of us on horseback they shook their heads signifying a mistake and called our animals 'pua-a hele honua,' which means pigs that travel over the earth. We told them they had landed in Hawaii. This word they could not say, but persisted in calling it 'Pahi.'

"The sympathy of the people of Hookena was with the castaway Tahitians from the moment they landed. They were to have been given a big luau on Tuesday, but it was necessary for the vessel to make Honolulu, so there was a regular 'hoo-kupu' and all the eatables were sent aboard.

"On Sunday night the captain of the vessel gave a short and interesting talk in the church, telling of the customs and laws of his country.

"Upon arrival off port on Wednesday night the Tahitians threw up their hands and shouted 'Honolulu' as if they were arriving back in their own home."

Deputy Sheriff Lazaro will return to his home on the Mauna

Loa to-day. He is an old sailor and on that account was entrusted with the mission of piloting the Tetautua to this port.

During the stay of the Tetautua in the port of Honolulu I had not a little contact with the captain, supercargo, sailors and passengers of the craft. All conversation was through the medium of interpreters. For French I was able to requisition the services of Mr. Louis Touissaint, an employee of the Metropolitan Meat Company, and incidentally the host for a time of the supercargo of the Tetautua. My Tahitian interpreter was a half-caste native of Papeete, at that time a member of the mounted patrol of the Honolulu Police Force. Both these gentlemen were of great assistance in the difficult task of securing what I may call a connected story of the voyage or rather the drifting trip of the schooner.

John Charles Rey, age 22, the supercargo, was apparently the most intelligent man aboard the vessel. He was a diffident talker, but seemed to make every effort to be exact and made frequent reference to rude notes he had jotted down at different times. This is what he said, as I have compiled it from our half dozen interviews:

"I am the younger son of the principal blacksmith at Papeete. My uncle owned the cargo of the Tetautua and had placed me in charge of it. He also had the schooner under charter from a company of natives that owned it. The vessel was of San Francisco build, twenty-nine tons burden, and was formerly the Lamoine, and had been in those waters a number of years carrying freight and passengers and being used by pearl fisheries. It floated the British flag, although George Dexter, my uncle, is a naturalized citizen of France. Dexter & Co. are merchants in pearls and copra. I had been six years with my uncle, whose wife is the sister of my mother. I had made many trips between Papeete and Penrhyn Island and other islands, doing commerce with Tahiti. I had come down to Papeete with another schooner which my uncle was to take charge of upon his arrival later.

"I loaded the Tetautua with flour, rice, sugar, dry goods, canned goods, biscuit and some fresh vegetables. Tanau was the captain; there were four native men in the crew. We had two passengers for Penrhyn—a newly married couple who were finishing their wedding trip to Papeete, being natives of Penrhyn.

"We were to make a stop at Scilly, 300 miles southwest, and then to continue about 500 miles further to Penrhyn. The start was made on February 26. There was not on board a compass, sextant or chronometer. We had no use for these. Neither the captain nor myself or any one on board had any knowledge whatever of the appliances of navigation. The captain had the reputation of being able to sail a schooner to or from any given place in the South Pacific. I had a good acquaintance with those waters and so did the sailors.

"We had 200 gallons of water on board. With a free wind we arrived at Scilly Island on March 1 and discharged there goodly quantities of rice, flour and other supplies for the managers and divers of the station.

"On March 2d, late in the afternoon, we stood off from Scilly and headed the schooner for the run to Penrhyn, which ended in a voyage to the Hawaiian Islands, 2100 miles from Papeete by the regular run and perhaps more than 3000 miles by our course.

"On the eighth day from Scilly the captain said that on the following morning we should see Penrhyn and when we did not sight it he declared we had passed it in the night. Penrhyn lies low and has its lagoon like nearly all the islands of the south.

"At evening of the day the captain had expected to see Penrhyn he told us he had decided to put about and there followed seven days of beating. Toward the end of this week some of us began to get alarmed and to fear that we were lost. We had left Scilly with 160 or 170 gallons of water remaining in the

tanks, which held 200 when we left Papeete, and we commenced to economize with it. We talked to the captain toward the close of the seventh day, and as the result he put the schooner on the same tack for three days. We were now down to thirty gallons of water and the captain proposed that we lay a course for Manahiki, an island we all knew. After eight days, during which time we ran out of water, but in a heavy rain caught enough for two weeks, the captain said he had made a mistake about Manahiki, that he now knew just where he was and would in a short time land us on one of the islands of Waihi, as the Tahitians call Hawaii.

"We now had beat to windward for exactly thirty days and all of the time were in great distress. We were much frightened and at night the woman and nearly all the men would weep with terror. Threats were made to kill the captain, but he was a brave man and punished with his fists those who spoke against him. The captain would call all hands to prayer at morning and evening and always led the meetings. He had me read from a prayer book I happened to have along. As the captain was at the wheel so much, his rules on the use of water could not be enforced and, native like, the crew would take what they wanted right down to the mud. The Penrhyn man and woman often moistened their mouths with water from the ocean. They had been accustomed from childhood to frequently use very brackish water only for long periods.

"One day we caught five bonita and had a fine feast. There were ten gallons of claret in the stores, but it lasted only a few days, when once placed at the disposal of the crew. It was the same with two dozen of canned tomatoes. The two Penrhyn people refused from temperance principles to touch the wine. We had two small boxes of potatoes and boiled them in sea water. About the same amount of onions we fried in butter. On one occasion, being out of fuel ten days, we picked up a large redwood log. Every day all of us would



JOHN CHARLES REY, SUPERCARGO SCHR. "TETAUTUA"





drop overboard to bathe and lessen thirst. There were several narrow escapes from sharks. At times, near midday, the captain would take a bottle and his chart of the North and South Pacific Ocean and pretend to make an observation. He said he could figure latitude, but was unable to ascertain longitude. He did not deceive any of us, for all understood his plan was simply to raise our spirits. Again he would study the stars, of which he really had some knowledge, but if he learned anything of our position from his gazing he did not impart the information to us.

"March 17, 4 p. m.—Sighted a three-masted schooner, but made no attempt to communicate with it, the captain shouting strict orders against signaling. The captain could swear well, even if he did pray a good deal.

"March 19—"We have passed the Marquesas," said the captain.

"All of us discouraged and unhappy.

"March 21—I urged the captain to sail for Manahiki and he readily agreed to do so—but seemed to keep on as before.

"March 22—Stopped the use of water in cooking. This was a great deprivation.

"March 23—Caught one fish, a large bonita. While we were catching it the captain said he was not sure he was steering toward Manahiki, because there were so many cloudy days.

March 25—The sun appears again and it is very warm. The captain is below all day.

"March 26—At 6 p. m. no more water. I communicated this to the captain and he replied that we would soon land on an island.

"March 27—Opened a five-gallon demijohn of claret and gave a little to each person aboard, excepting the Penrhyn man and woman, who refused it. From using sugar with claret we tried the effect of it on salt water, but the sugar would not neutralize the salt.

"April 1—No more wood for the stove. We had been trying all sorts of experiments in cooking.

"April 2—The captain organized watches of four hours on and four hours off and tacked with the vessel west by north.

"April 6—Heavy rain for four or five hours and we caught a fair supply of water.

"April 17—Caught a fish.

"Very small portion for each; made a soup or stew of the fish juice and bones with rice. It was quite a satisfying dish.

"April 19—Such a rain that we secured about forty gallons of water, which made us all very happy.

"April 22—No more wine. I think I was the only one who cared about this.

"April 23—One of the very worst days of the whole trip. A squall coming up suddenly, nearly all our water, which had carelessly been left in various containers on deck, was swept overboard. We at once began to suffer fearfully.

"April 30—Absolutely not a drop of water left. We feel deserted by our Father in heaven.

"April 30 to May 6—Only moisture for our lips, a small ration of canned tomato once a day. All growing very weak. No more birds in the air. Up to this time we had seen them often. A bad omen.

"May 6—A providential rain by which we caught a little water, the same being used and looked after with the greatest care.

"May 13—No more water. The captain thrashed three sailors for grumbling, and threatened to punish them further when we reached land.

"May 14—No more tomatoes. This was a great deprivation.

"May 15—All ill from eating sugar.

"May 16—Found two small potatoes and an onion and divided them. All nearly starved, weak, lame and ill except the captain.

"May 17—At two o'clock in the morning had the great joy of seeing a bark. She was showing the first lights we had encountered during the whole of our voyage and we were so close to her that we were positive that relief from our sufferings was at hand. Everybody able went to the side of the schooner. The bark was sailing fast, running before the wind. We could not have been more than one hundred feet away from her when two of the sailors, the captain and myself, by prearrangement, joined in shouts. We had grown much weaker than we supposed, for no attention whatever was paid to our hails. However, it was a dark and rough night and we ourselves did not display lights. By daylight the bark, which I have since learned was named Winchester, was nowhere in sight. Our first joy was now turned to mourning. The captain cut his prayers and my reading much shorter than usual and the Penrhyn man and woman were in the utmost despair, weeping and wailing the whole day. All hands were on deck from daylight to dark this day. Most of us were straining our eyes in the hope of seeing a sail. The captain at noon made another of his pretended observations.

"May 18—Made four long tacks, about as usual.

"It rained and we caught a gallon of water, which was used up in a few minutes.

"May 19—There was another incident this day with some encouragement for at least myself. About 10 o'clock in the forenoon we picked up a log fifteen feet long and three feet in diameter. One end I judged to be freshly broken and the other recently burned. I believed this to have been from under a wharf, as there were some barnacles on it. I also thought that some natives had perhaps been trying to make a dugout canoe with it and had lost it by the tide. Previously I had very seldom offered the captain advice, but now I argued with him that he should use every effort to keep a course in the direction from which this great log had evidently drifted. He agreed to this

and all on board were at once in some hope. All were in sad physical plight from want of water and food. This day one of the sailors out of sheer exhaustion fell into the sea and it took us more than an hour to get him back on the schooner again. After he had been saved the sailor began to declare that his mishap was a certain sign that all of us would perish. Talk on this subject developed into one of the most serious quarrels of the journey, all taking one side or the other.

Finally the Penrhyn woman suggested that the captain offer prayer. He did so and then we all had a smoke. It was providential that we had recourse to pipes and cigarettes all the time. We were enabled to pass many trying days the quicker by smoking and card playing, but the Penrhyn couple would have nothing to do with our tobacco or card games. This day covered a greater distance than usual.

"May 20—At 2 o'clock in the afternoon I left all the others below and coming on deck went aft for a talk with the captain. So soon as my eyes had become accustomed to the light I peered sharp ahead and after a few minutes told the captain that I believed I saw land over the starboard bow. The captain replied that I was mistaken; that he had seen the cloud for some time. I was pretty certain it was land, but I did not care to dispute with the captain, and in ten minutes or so went below again. At 4 o'clock I came on deck once more and insisted with the captain that the land was right there in the same place. His answer this time was that it was a rainstorm coming and that we might be able to catch some water. Then the captain and sailors began to ridicule me. They only stopped joking me when it was time for evening prayers. There was no more mention of land and soon after dark we all went to bed again. Everybody on that schooner could sleep well day and night nearly all the voyage. The captain and myself occupied bunks in the cabin. Several times during the night, which was a bright one, the captain left his bed for a look outside. I heard

finally the sailor on watch hoarsely crying 'Kail Ho!' It was just exactly midnight. I ran out leaving the captain asleep and saw a white light. I thought it was a vessel. I lighted a lantern and sent it aloft on our foremast. I kept calling the captain, but he did not appear. In about five minutes I went into the cabin and roused him from a heavy sleep. By this time all were on deck crying 'Land, land!' So soon as the captain had a look he exclaimed that it was land sure enough. Said he: 'I have been sailing for Waihi as did my fathers before me and this is one of the islands and must be the big one that I heard of when a boy.' All were now overjoyed at our salvation and wept and offered thanks to God and embraced each other. Everybody remained on deck and the schooner stood on and off the island or land, waiting only for the blessed daylight that was to end our wanderings on the great waters.

"May 21—At 5 o'clock in the morning we could see the land plainly. The captain said: 'This is larger than any of the Cook Islands, neither is it a Samoan island. This is surely Tonga-Tapu.' Now, Tonga-Tapu is near Fiji, 500 or 600 miles from Cook Islands. It seemed to me that the captain did not care to tell us where he was, but in his mind deeply believed he had reached Hawaii, because he knew well, having been a sailor all his life, of ancient voyages from Tahiti to this group. Really he was just joking us, as was his custom at times. As we approached land we saw houses on the hills. At half-past ten I set off from the schooner for shore with three men in our boat, which was still in excellent condition. We carried two demijohns for water and our British flag. We rowed about eight miles, but it was not hard work at all. As we neared the beach some natives who had been looking at us ran away. We saw some cattle. Next the crowd of natives came back with three men on horseback in the lead. On seeing the cattle and horses the sailors declared that we had reached an island near Tonga-Tapu—a place of which they had been told by

the captain. I thought the natives were lighter in color and better dressed than the people of the south and expressed my opinion that we had come to a land strange to all of us. We exchanged greetings with the people at the edge of the water and they said the name of the place was Hookena. I asked where we could land and was directed to the wharf. The crowd kept growing and the people were so greatly excited that we were somewhat frightened. They made our boat fast to the landing and Lazaro, the deputy sheriff, said 'Good morning,' and we two shook hands. At this sign of friendship the natives in the boat were satisfied that we were not going to be injured in any way. Lazaro asked where we were from and what we wanted. I answered that we were from Penrhyn under the British flag, and that we wanted water first and would like some food, as we had been many days without either. We had already several times asked for water. Lazaro invited us to his home, which was only a couple of hundred yards away, and while we were walking told us we had reached the largest island of the Hawaiian or Sandwich group. We were given water, of which we drank a large quantity, a little at a time, under the direction of Lazaro. In the meanwhile a dinner had been prepared and we ate heartily of everything placed before us. Lazaro and four or five of his friends went back with us to the schooner after loading the boat with a number of demijohns of water and some food. I gave one of the demijohns to the captain, one to the Penrhyn man and his wife and one to the sailors. Lazaro stood by and prevented them from gorging themselves with water. I told the captain that the land was the Island of Hawaii. He said that he 'knew this from the chart under which he had sailed, and that it was these islands he had been trying to make all the time. He said that we could all go back home by steamer and that he could arrange to have some one sail to schooner to Papeete. He was glad with the rest of us that our adventure was now at an end."

General facts secured from John Charles Rey, the supercargo. —“The night and day sailing were supposed to be the same at all times. The only time anything was washed overboard was when we lost the water, though there were many heavy storms. The small boat was lashed down aft. It happened to remain in good condition. It never occurred to any of us or was never mentioned that we might have to abandon the schooner and take to the small boat. I could tell nothing whatever from the stars. I do not know the Southern Cross when I see it. We started with seven and a half gallons of kerosene and had some left. We did not care for lights at night. I don't know whether or not we crossed the equator. The captain said we did. For ascertaining the time I had a good watch and there was a clock aboard. There were three razors and a pair of heavy scissors on the schooner and one of the sailors was an excellent barber and willingly gave his services to all. This was the same sailor who won all the money when we gambled. Saw sharks often; were followed by sharks several days at a time for weeks. I shot two of them, but we were unable to obtain any of the flesh. We caught two sharks with hooks about ten days before we reached Hawaii, but we did not have the strength to get their carcasses aboard. Many times we tried to eat dry rice, but it was useless. When there was a little water we would crush the rice and mix a sort of paste that somewhat appeased our hunger. We had more tobacco than was needed. We gambled for it at times, but everybody had enough for chewing and smoking. It was native Tahitian tobacco. We started with about a cord and a half of wood. We used it rapidly without thinking and then took the cases in which goods had been packed. We desired to burn some parts of the schooner, but the captain would not allow it.”

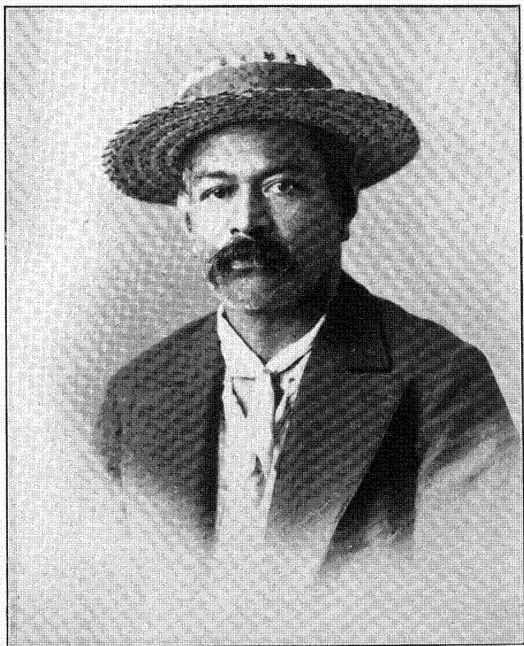
Captain Tanau, a full-blooded Tahitian, I found to be a man of parts. He had character and force. After talking



with him but a few minutes, I could see that he had throughout considered the schooner and all the people to be simply in his charge till safely landed. The members of his crew he called "common sailors" and the supercargo "a young boy." Tanau was very apparently a man who at all times depended entirely on himself, and who would recognize the equality of very few other people than master mariners and officials. As a youngster he had made a cruise into the Arctic aboard a whaler, but for twenty-five years had sailed in and out of Paapeete and other ports of the South Pacific. I read the whole of the Rey account to the captain and he said it was substantially correct. His statement, about as follows, was then secured:

"I am forty-five years of age, a convert to the Protestant religion, have a wife and three children in Tahiti. Have been a sailor ever since I can remember. Have no knowledge of navigation excepting what I have picked up by hearing white men talk. When we became lost on this trip I depended entirely on my chart and it was enough. All I knew of these islands before studying the charts was what I heard old people say in Tahiti. There are some old melees—historical songs on whaling. I remember a Tahitian princess coming up here to marry into the Hawaiian royal family. I was told the wedding did not take place. I remember John Sumner coming to Tahiti from here with a bark loaded with cattle and merchandise. I did not pay much attention to this visit, only to examine his vessel.

"By taking a look at a chart of the North and South Pacific you can see that a good sailorman could easily enough sail from Tahiti to Honolulu by what they call 'dead reckoning.' Besides I know the stars. The only trouble I had on this voyage that bothered me to amount to anything was the contrary winds after I had decided that it was useless to try further for Penrhyn. I was all the time confident that I had almost the exact position of Tahiti in my mind. When I felt that we



TANAU, CAPTAIN SCHR. "TETAUTUA"



were a great distance from there and that the chances of getting shipwrecked while cruising among low lying islands in the night were great, I thought it best to strike off due north for this group. Then the chart showed me that I would have to be careful to avoid the shoals of the American Isles and of the Marquesas. I resolved to take these chances. We were short of water, but I was sure there would be rains and felt that with showers and the wine and canned tomatoes we could hold out long enough for us to reach these islands in good condition. I do not blame that half-white boy much, but I charged him with care of the water and wine and he was not watchful. When I once laid a course for Hawaii, I put all my thought into sailing the schooner, and into trying to recall what the old people had sung about voyages up here in canoes. It was mostly about the stars. That is the reason I was up at night so much. It was the saying that certain bright stars shed their rays direct upon these islands and the full moon looked right into the group. I picked stars, but was never entirely sure of them. However, I was quite confident that I was sailing almost due north from Tahiti and that if I came only within several hundred miles of the Hawaiian Islands would be sure to meet trading vessels or steamships. The night the Winchester failed to answer our calls as well as the first time Rey saw land, I was certain of reaching Hawaii because I felt it. Somehow I knew all the time after making the decision to try that it would be a success. It was hard work to be tacking all the time—hard to keep the sailors at it. This is the reason I paid so little attention to the affairs of the crew and passengers. I am glad to be here. I wanted to see these islands. I started to keep a log of the voyage, but did not have time to write it and besides I did not want Rey to read it. I can remember enough to tell the owners when I get back. They will not be angry for I have served them faithfully many years.”

I questioned Tanau closely concerning the stars and their

relation to his steering and in this was assisted by an expert navigator. The latter said that the schooner captain really had a very fair idea of the uses of the fixed stars and the moon to the seafarer. We could only learn by Tanau's repetitions that to his eyes as to the eyes of his ancestors certain stars shone in a certain way or at a certain angle upon this group and that the man in the full moon had a certain peculiar glance for "Waihi." Time and again we thought we were at the point of getting something exact from the captain. Once he had us outside our meeting place and pointing to a star in the north said: "That star is looking for these islands. In a few more nights it find them and then go on. Some go to Tahiti the same way, but the stars and the moon like these islands best because in the old days so many priests here."

When we left the captain that night my friend, the navigator, talked long of the ancient relations of his art to superstitions. My own conclusion was that there was really some exact knowledge and a great deal of instinct and success of genuine leadership in the fact of this uneducated sailor bringing a schooner to a small group of islands by more than eighty days of dead "reckoning" under circumstances detailed by the half-caste.

Perhaps a brief allusion to the larger development of the "sense of locality" may not be out of place in a paper of this character. 'Tis said now to be marvelous eye-sight rather than sense of locality that enables homing pigeons to make their remarkable journeys. Birds from strange places have been seen to carry themselves to a considerable height, then strike out on a straight line. If wrong in route, a return is made and a fresh start taken opposite to the first direction. These two flights bisect a circle. A third trial of course covers three-quarters of the circle. If the fourth trial failed to raise a familiar object the bird, according to the account given in the *Scientific American*, was lost, defeated and returned to its cote, or basket, in dis-

grace. It is to be regretted that the interesting sport of flying pigeons has not been cultivated in these Islands—so favorable to the pastime.

The very largest sense of locality or something higher was possessed by many men traveling over the plains of the Great American Desert and the adjacent mountains. Witness the cases, for instance, described in Irving's "Astoria" of single men and men in pairs leaving main parties and unerringly traversing hundreds and hundreds of miles of country of which it was utterly impossible that they could have had the slightest knowledge. Many times in Wyoming as a boy I have known of "green hands" being sent on night journeys up to sixty and seventy miles with but the most incomplete directions. But a few days "on the range" nearly always seemed to place within a man such dependence on himself that he could ride the trackless prairies from point to point with the ease of a city messenger finding a house with the street and number given. The clouds, the winds, the waterways, the undulations of the ground all speak to the "centaur" of the plains. Perhaps a lone tree, a big boulder, a patch of sage brush, the bark of a prairie dog, the howl of a wolf, the chirp of a bird, the alarm of a rattlesnake tell him where he is and where to go. Full of confidence, brave as the bravest, thought concentrated, alert and above all cautious and reasoning, the pony express rider, the scout and guide, the cowboy, appeal to me as being of the same mould as the well-balanced captain of the Tetautua. There is something grand and something uncanny in that cool Tahitian, fearless as a viking of old, sailing that little schooner so many miles and so many days to a safe haven, relying only on his strength of will and the recollection of almost fabled voyages of his forefathers from his native isles to "Waihi," the land of the scheming priests and fighting chiefs.

There was a fine opportunity afforded here only a few years ago for a clear insight into the ideas of a modern Polynesian

on navigation and dead reckoning. When the United States coasting laws were put into force in the Territory this man resigned from the command of a good-sized steamer rather than face the examining board. He was an extremely capable and valued officer and by a ruse was brought into the presence of the Federal visitors. After some conversation he was asked to tell just in his own way how he had been accustomed to taking his vessel from Honolulu to Kona and Kau ports. His reply was about as follows:

"Five o'clock, all aboard. Cast off everything. Touch the bells to engine room, back up, turn around, go out channel, reef and Waikiki to port; pass Diamond Head; keep on and raise Molokai light; keep near to middle of channel and steam on till raise Lahaina light; leave freight and passengers; pretty soon daylight; clear channel of Maui; then make Mahukona, first stop on Hawaii; then keep Hawaii to port and steam down to Kailua, Kona; at night plenty lights ashore; pass Kealahakua bay; then go 'round end of Hawaii to Punaluu. Finish. Then come back and pick up some fruit and vegetables and pigs in Kona and cattle at Kawaihae. Hurry to Honolulu, unload stock at cattle pen and go to wharf and then I go home." This man, after answering a number of questions was recommended for license and received it. He is as safe a commander in these waters as could be found.

The McGregor brothers of the old Wilders' S. S. Mokolii, running to Molokai once a week from Honolulu for years, would so often change stations that a visitor to the craft was never quite sure which was captain and which was engineer. In fact they sometimes quarreled at length on this very point.

"The lady of the schooner" was not at all communicative until placed with members of her own sex ashore. Then she gave a tale of foolish alarm. She had been haunted by two fears. The first was that there would be a resort to cannibalism and that her husband, on account of being a rather stout man,

would lead the van of those to be sacrificed. Her second great trouble was that a married career begun under such untoward circumstances could scarcely be expected to be a happy one. Her reproof of the profanity she had heard on the schooner was sharp, but was rather offset by her commendation of the regular prayer meetings. She said that she and her husband had suffered least of any on board from thirst.

The sailors of the crew of the Tetautua were a jolly lot just like the same number of Hawaiians similarly placed. They had all the confidence in the world in their commander and were willing to accept any fate with him. They reminded me of the sailors of the Mary E. Foster, the last Hawaiian schooner kept in commission as a sugar carrier between the Islands by the Inter-Island Steam Navigation Company. One calm night the schooner, sailing along without lights, was run down in mid-channel by a steamer and sank in a few minutes. The sailors were taken aboard the steamer and were very much pleased over the accident, saying that they would now no more be required to work sail, but would be assigned to steamers. Sailors of all colors and nationalities are much the same. A few miles off the Island of Kauai some years ago one of the local steamers picked up a boat from a wrecked sailing schooner. The men in the boat had been on a strict diet of canned peaches for eight or nine days, but the first thing they asked for was cigarettes. Every mother's son of them was a "cigarette fiend", and had missed this sort of smoking more than anything else.

The affairs of the schooner Tetautua were handled by the local representatives of the British government, as she was flying the Union Jack. The captain and some of the other people reached home via New Zealand on steamer out of Honolulu. Some of them remained with the schooner, which was sailed back to Papeete by a white master mariner picked up on the waterfront. This was a Capt. Cook, who had no little fame



as a navigator of the romantic seas below the equator. Some months after I received quite a letter from Rey and a brief note from the captain. The supercargo related that Tanau was besieged for weeks, especially by the older people, to tell and repeat again and again the story of his great "time of being lost." All the acquaintances of Tanau had been certain that he would finally arrive in safety, as he was deemed a wise sailorman. The captain wrote formally that his owners were satisfied and that he could easily make the trip over again under the same circumstances if occasion required.

Chapter III of our Prof. W. D. Alexander's "Brief History of the Hawaiian People" is devoted to "ancient Hawaiian voyages," with "Second Period of Migration" as the first sub-heading. The following paragraphs are included in this paper as having a bearing upon the likelihood of such voyages as Tanau made with the "Tetautua":

"After the Hawaiian people had lived secluded from the rest of the world for many generations, intercourse between them and the Islands of the South Pacific seems to have been renewed, and many voyages to have been made, which have been celebrated in song and story.

"The most important emigration was that of Paa (a priest from Upolu in the Samoan Islands) and his followers. He is said to have left Upolu in consequence of a quarrel with his brother Lonopele, and to have sailed to Hawaii, where he became the high priest and built the great heiau of Mookini in Kohala. The office remained in his family down to the time of Hewahewa, who was the last high priest in the reign of Kamameha I. It is said that he found the Island without a King on account of the crimes of Kapawa, the chief of Hawaii, and returning to Kahiki brought back with him a chief named Pili, whom he established as King and from whom the Kamameha dynasty was descended.

"One of the most famous navigators of this period was

Kaulu-a-Kalana, of Oahu, who visited many foreign lands in company with Luhau-Kapawa, a famous navigator and astronomer of Southern birth. In the song of Kaulu it is claimed that he visited Vavau, Upolu, Kahiki and many other foreign lands.

"Another Oahu chief named Paumakuia was a famous navigator. He visited the Southern Islands and brought back with him several priests, who are described in the traditions as foreigners or 'haoles' of large stature, light complexion and bright saucy eyes, from whom several priestly families on Oahu claimed descent.

"In the next generation a famous chief named Moikeha, with his brother Olopana, his wife Luukia and their attendants, left Waipio and sailed to Kahiki, where they became chiefs of a district supposed to have been situated in Raiatea, one of the Society Islands. In this voyage Moikeha took with him as an adopted son a young chief named Laa. After a long residence in their new domain, a family quarrel arose, in consequence of which Moikeha resolved to return to his native land. Under the guidance of his astronomer and navigator Kamahualele, he set sail in a fleet of canoes with a goodly company of chiefs and retainers. When the mountains of Hawaii rose in sight the prophet chanted a song, in which Nuuhiwa, Bolabola and other Southern Islands are mentioned. After coasting along the shores of the principal Islands they landed at Wailua, Kauai, where the high chief Puna held his court. Here Moikeha married Puna's daughter and on Puna's death he became King of Kauai, where he spent the rest of his life. In his old age he sent his son, Kila, with a fleet of double canoes, under the guidance of his old astronomer, to bring back his foster son, Laa, to Kauai. They took their departure from the southern point of Hawaii, steering by the stars, and arrived safely at Kahiki. The young chief, generally known as Laa-mai-Kahiki, immediately returned to these Islands, accompanied by a fa-

mous sorcerer and prophet, Naula-a-Maihea, and a large train of attendants. He resided a long time at Kualoa and from his three sons were descended the high chiefs of Oahu and Kauai. After the death of his foster father he returned to Kahiki. A grandson of Moikeha, named Kahai, is said to have made a voyage to Kahiki and to have brought breadfruit trees from Upolu, in the Samoan group, which he planted at Kualoa, Oahu. In the following generation intercourse with the Southern groups ceased."

Kahiki, which was the name for Tahiti came to mean any foreign country. On Laa's return to Tahiti he embarked from a point on the west end of the Island of Kahoolawe, which is still named Ke-ala-i-Kahiki—the way to Tahiti.

Tahiti is the largest and southernmost of the Society group of Islands and belongs to the French. It has the typical barrier reef, inside which any ship afloat can be sailed. Tahiti, with all its prominence, is smaller than our Island of Oahu. It has a couple of peaks about 8,000 feet above sea level and the whole population lives in a circle of not more than a mile and a half from the beach. Papeete, the capital and chief town, is the metropolis for scores of small Islands distant as much as 500 and 600 miles. Penrhyn, first visited by traders in 1842, has but a mere handfull of people. It is a flat-lying circle ten miles in diameter, with much lagoon. In former years there were many sailing vessels doing business with these Islands, but now the cream of the trade is taken by steamers from New Zealand. The wealth of these isles is in copra, mother-of-pearl and pearls. The waters abound in fish. On most of the small islands the food of the people consists of cocoanuts and fish. When there are no rains they drink cocoanut milk and brackish water. Like Mark Twain's Esquimo the commercial status of some of the head men in even quite recent years was determined by the number of metal fish-hooks they owned. Even on so small an island as Penrhyn there have been fearful tribal wars, but what has most reduced the pop-

ulation is the "black-birding" or kidnapping of men for labor in Australian cane fields or on Central American and Mexican coffee plantations. At first the natives eagerly took passage with the "blackbirders," but they soon learned the sad lesson. At this day the chief ambition of the denizens of the atolls is to visit Papeete in July of each year if possible to take part in the feasting incidental to the celebration of the fall of the Bastille. Even my friend Capt. B. F. Chapman of this city leaves in June next to reach Papeete via San Francisco by July 14 for the purpose of once more enjoying July 14 in a strange French village so far from France. Capt. Chapman, a New Yorker, having been in the South Seas since 1849, has retired, but still has some considerable interests "below the line." The Captain was at one time a factor in the sailing packets *Galilee*, *City of Papeete* and *Tropic Bird*, plying between San Francisco and Papeete and carrying the United States mails, now carried by the *Oceanic S. S. Mariposa*. Captain Chapman regrets the passing of the "windjammer", and declares that had he the choice again he would go into the South Seas for a career of pleasant and profitable life and adventures without number. The Captain said he knew of the voyage of the *Tetautua*, and in fact John Charles Rey, the supercargo, was a relative of his through the Dexter family. Had heard of Capt. Tanau, but did not know him. I asked Capt. Chapman, who is certainly qualified to pass an opinion of some weight in the premises, what he thought of Capt. Tanau's story. The reply was that early in the voyage the schooner was simply sailed about in hope of "fetching up" at some one of the numerous Islands likely to be sighted. As for the direct sailing to Hawaii, Capt. Chapman confined himself to the declaration or statement that some of the natives were splendid natural navigators.

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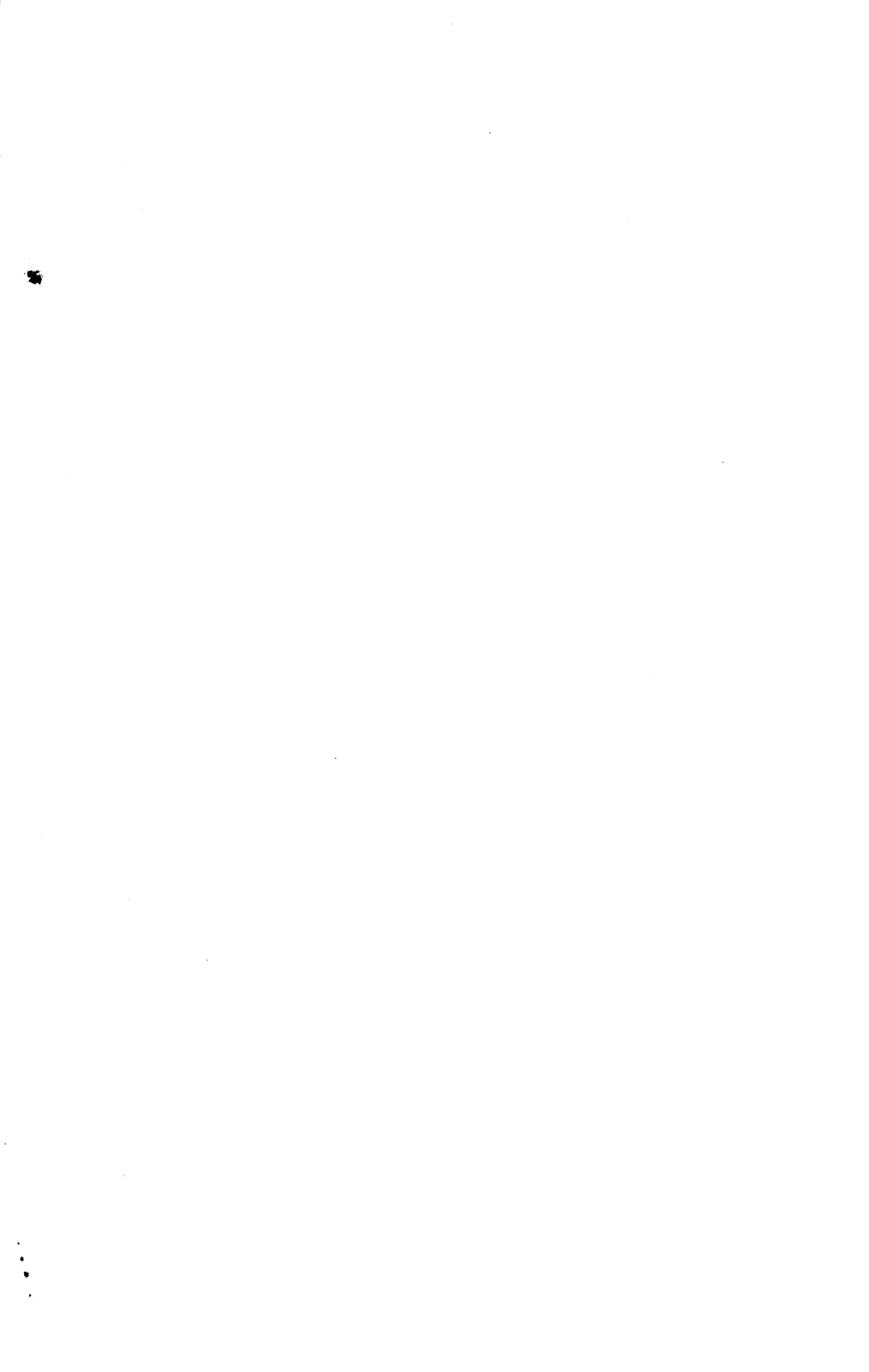
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